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Tribute to the Memory

OF THE

RIGHT REVEREND JOHN HENRY HOBART, D. D.,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE
STATE OF NEW-YORK.

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THE GREAT MAN IN ISRAEL :

A

DISCOURSE

ON THE CHARACTER

OF THE

RIGHT REVEREND JOHN HENRY HOBART, D. D.,

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DELIVERED IN

TRINITY CHURCH, AND ST. PAUL'S AND ST. JOHN'S CHAPELS,
IN THE CITY OF NEW-YORK, SEPTEMBER, A. D.

MDCCCXXX.

BY JOHN FREDERICK SCHROEDER, A. M.,

AN ASSISTANT MINISTER OF TRINITY CHURCH, IN THE CITY OF NEW-YORK.

There is a great man fallen in Israel.—2 *Sam.* iii. 33.

He, being dead, yet speaketh.—*Heb.* xi. 4.

SECOND EDITION.

NEW-YORK :

PRINTED AT THE PROTESTANT EPISCOPAL PRESS.

MDCCCXXX.

YRABUJ OLUBU
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New-York, September 29th, 1830.

REVEREND AND DEAR SIR,

Impressed with the faithful delineation of the character and life of our lamented Pastor and Diocesan, the RIGHT REVEREND BISHOP HOBART, as presented in your late discourse, on the occasion of his decease, we beg leave respectfully to solicit a copy for publication.

Your obedient serv'ts.,

BENJAMIN M. BROWN, } Committee of a
HENRY COTHEAL. } number of Laymen.

To the REV. J. F. SCHROEDER.

New-York, Oct. 1st, 1830.

GENTLEMEN,

It has been said, "The public has a right to expect, that if any one submits a portrait to their judgment, he should suspend it and withdraw in silence." The favourable opinion expressed by you, Gentlemen, who are qualified to judge, might well be an additional motive, for repressing every suggestion on my part. Yet I feel, that in complying with your request, I ought to say,—though I have attempted to delineate a great man in Israel, in his robes of office amid the scenery of public life; there are other lineaments, more admirable, which would not comport with my design, and must not here be sought. "It was not merely in the light of day, and in the eye of his fellow-citizens, that he was a great man; but in retirement, and in the domestic circle, he was more eminent." (*Cic. de senect.*)

Your friend and Pastor,

J. F. SCHROEDER.

MESSES. BENJAMIN M. BROWN, }
and } Committee.
HENRY COTHEAL. }

TO

THE PRESIDING BISHOP OF THE CHURCH,
who mourns over the best beloved of his Episco-
pal brethren ;

TO

THE FAMILY,
who are deprived by death of the great source of
their earthly happiness ;

TO

THE PARISHIONERS,
who lament the melancholy absence of their chief
spiritual guide ;

AND TO

ALL MEMBERS OF THE CHURCH OF CHRIST,
who have so long associated with the name of
HOBART, the leading counsels and best
interests of our Zion ;

The following pages are respectfully inscribed.

DISCOURSE.

"I pause—
And enter, awed, the temple of my theme."

AND why this awe? Why this oppressive weight upon my spirits; and this breathless silence; and these deep sentiments of sorrow, that pervade with an afflictive seriousness our hallowed courts? And why these solemn countenances; and these weeds of mourning; and that deep-toned organ's death-dirge? Why this sombre drapery, which veils our holy altar and our desk,—the gloomy garb, the sad habiliment, that shrouds our consecrated house of prayer?

There is a great man fallen in Israel! But, Sovereign Arbitrer of life and death, it was thou who raised him up; it is thou who hast removed him. Thy will be done on earth, as it is in heaven; even so, Father, for so it seemed good in thy sight.^a

He has been taken from us; we shall see his face no more; our spiritual father has withdrawn from earth. But his afflictive exit, Oh how sudden! The chill hand of the pale messenger had touched him, only the tenth day before he was finally^b

^a Matt. vi. 10. Luke x. 21.

^b On Thursday, September 2d, he was at Auburn, and then administered the rite of confirmation and preached for the last time. His *last sermon*, impressively uttered by his lips which are now silent, was on "The fear of the LORD, that is wisdom." Job xxviii. 28. On repairing, after service, to the parsonage-house of the Rev. Dr. Rudd, he immediately complained of an oppression and a chilness. It was an oppression, that soon overpowered all his vital

called hence. His soul has winged its way, to join the souls of the departed. Our PASTOR, our BISHOP is no more ! On such a theme, Oh who would not experience emotion ! We have encircled his remains ; we have attended him to the house appointed for all living ;^c and we have solemnized his obsequies. Devout men have carried him to his burial, and made great lamentation over him ;^d and beneath the altar where he was consecrated to his high functions,^e his pale ashes now repose. But from that silent place we hear a solemn call. It is a voice, that crieth to us in the city ; it is a voice, that crieth in the wilderness, and throughout our land. And while all now ejaculate, *There is a great man fallen in Israel* ; the voice of Him, who dwelleth in our sanctuary, arrests us by the proclamation, *He, being dead, yet speaketh*.

These two sentiments, (conveyed in words of holy writ, on record in 2 Samuel iii. 38, and Hebrews xi. 4,) may properly direct the feelings of our hearts to-day.

I. THERE IS A GREAT MAN FALLEN IN ISRAEL.

Yes, as the ancient worthy after God's own heart, in these expressive terms bewailed the valiant leader of the LORD'S armies in old time, we too may bewail the undaunted spiritual leader of our sacramental host.

1. IN THE EPISCOPAL CHAIR, he was a great man in Israel.

Chosen to his high office, he was duly consecrated : and you beheld him, while that orb of day fulfilled its last nineteen

energies ; it was a chillness, that in a few days deprived him of the warmth of life. On the morning of the LORD'S day, September 12th, A. D. 1830, two days before the completion of his fifty-fifth year, in hope of the glory that is to be revealed, he was translated to the world of spirits.

^c Job xxx. 23.

^d Acts viii. 2.

^e At the holy altar in Trinity Church in the city of New-York, he was ordained a Priest, A. D. 1800 ; and at the same hallowed place, he was consecrated a Bishop, on Wednesday, May 29th, A. D. 1811.

annual circuits,—you beheld him, animated by the glowing zeal, and occupied in the devoted and untiring labours, of a successor of the apostles of the LORD. Both his physical and moral energies were wholly consecrated to his work. His life was emphatically *laborious*; and none but ‘He who knoweth all things,’ can tell the cares, the trials, the privations, the incessant toils, by which, like the very chief of the apostles, he was in journeyings often, in perils, in weariness and painfulness, in labours, in watchings, in fastings; and beside those things that are without, that which came upon him daily, the care of all the churches.^f With a devotion that was truly primitive, he went through the cities, and delivered unto them the decrees to keep; and so were the churches established in the faith, and increased in number daily.^g To his ardent and untiring efforts under God, we owe the present flourishing condition of our diocese. It was he, who first enlivened our remote parishes with annual visitations; and cheered them with his presence and his godly counsel. It was he, who animated our missionaries, and by example taught them to endure hardness, as good soldiers of JESUS CHRIST.^h It was he, who built up the waste places of our Zion; and as when the ancient people of the LORD, amid their enemies, rebuilt Jerusalem, *our* spiritual leader also, with Nehemiah’s exhortation,ⁱ would encourage his desponding people: “Be not ye afraid of them: remember the LORD, who is great and terrible; and fight for your brethren, your sons and your daughters, your wives and your houses.” Yea, while by the help of the LORD he multiplied our parishes three-fold,^k the wilderness and the

^f 2 Cor. vi. 5. xi. 26, 27, 28.

^h 2 Tim. ii. 3.

^g Acts xvi. 4, 5.

ⁱ Nehem. iv. 14.

^k When he was consecrated, A. D. 1811, there were but *twenty-six* clergymen entitled to seats in the convention of the diocese. (See *The Christian Journal, New-York*, T. & J. Swords, A. D. 1829, Vol. XIII, p. 18.) In the

solitary place were glad for him, and the desert rejoiced and blossomed as the rose.¹

Our diocese has sustained a heavy loss in her bereavement. She has been wounded at the heart. She sitteth solitary as a widow, when she smites her breast in desolation. In the language of the plaintive prophet,^m “ Her priests sigh, her virgins are afflicted, and she is in bitterness.” She sees the tears of thousands mingle with her weeping, in a spontaneous tribute of admiration and of love, to a great man fallen in Israel. And now only can all duly estimate the virtues of his warm heart, and the endowments of his transcendent intellect. What zeal, what energy, what activity, what fervour, what indefatigable perseverance ; what talent, what efficiency, what unqualified devotion to the Church of CHRIST ! And in his private intercourse, what life and soul, what affability, what graphic illustrations of many of the best qualities that adorn our nature ; and, above all, what unbounded prodigality of beneficence ! We have good reason to admire his rare qualities of heart and intellect ; to rejoice in his devotion to the work of faith ; to cherish for his virtues the profoundest veneration ; and to record his memento among those of the great men in Israel, who have hazarded their lives for the name of our LORD JESUS CHRIST.ⁿ

We are witnesses of all things which he did :^o and we know, that he counted not his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the LORD JESUS, to testify the Gospel of

year 1829, the number of the clergy, according to the Journal of the Convention was a *hundred and thirty-three*, and the number of congregations a *hundred and sixty-five*.

¹ Is. xxxv. 1.

ⁿ Acts xv. 26.

^m Lam. i. 4.

^o Acts x. 39.

the grace of God.^p Will the LORD our God raise up unto us a prophet, from the midst of us, of our brethren,^r like unto him in his most estimable attributes?—O that, by his own hand, his badge of office had been committed to some spiritual shepherd after God's own heart! But he is parted from us, as by a whirlwind, like that which carried into heaven the LORD's ancient prophet:^s he hath borne away with him his mantle. His deserted mitre we may indeed place upon another brow; but where, Oh where, shall we again find the steady nerve, the towering genius, to wield and to direct his ponderous crosier! He was the next, in order of progression, to the venerable worthy who presides^t over the supreme council of our Church; and our diocese, we thought, would soon be first among her sacred sisterhood. But she is despoiled of her high rank; and the man, whom God shall choose to be her guardian and her guide, must take the humblest seat among his mitred brethren.

In years to come, our children will speak, with us, of his great name and his good works. They will associate him with the HOOKERS, and the BARROWS, and the HORSLEYS, and the WARBURTONS, and all the most illustrious of the departed. But among the fathers and the benefactors of our Church, there will not be one, whose image and superscription will be presented in more bold relief. In the Church are many

^p Acts xx. 24.

^r Deut. xviii. 15.

^s 2 Kings ii. 11.

^t The Right Reverend WILLIAM WHITE, D. D., of Pennsylvania, was consecrated in the Chapel of the Archbishoppal palace at Lambeth, in England, on Sunday, February 4th, A. D. 1787, by the Most Reverend JOHN MOORE, Lord Archbishop of Canterbury; the Most Reverend WILLIAM MARKHAM, Lord Archbishop of York, the Right Reverend CHARLES MOSS, Lord Bishop of Bath and Wells, and the Right Reverend JOHN HINCHLIFF, Lord Bishop of Peterborough, being present, and assisting. For the long term of fifty-three years, the venerable Father in God, thus consecrated, has watched over our Zion.

burning, shining lights; yet here, as in the temple of the universe, one star differeth from another star in glory.^w Our prelate has now fallen in Israel; but he has assumed his place among the heavenly hierarchy; and posterity, age after age, will view him there, a star of the first magnitude!

2. And IN HIS MINISTERIAL FUNCTIONS, he was a great man in Israel.

For one and thirty years, he preached the Gospel of salvation; and for more than nine and twenty years, he was connected with you, brethren,—first, as an Assistant Minister, and afterward, as the Rector of our Parish.^x He is now fallen, and never more shall he appear within this sacred desk. But it is a pleasing, profitable theme, to glance at the memorial of his imperishable labours, as a zealous minister of CHRIST.

He always justly occupied an elevated rank. You need not be reminded, brethren, how he declared to you all the counsel of God.^y These hallowed courts bear witness; and this pulpit, and that altar testify,—If any one of you hath not received the knowledge of the truth, thou art inexcusable, O man, whosoever thou art.^z Being fervent in spirit, he spake and taught diligently the things of the Lord.^a You know the earnestness, the animation, the solemnity, with which he lifted up his voice to you in this holy place. You know his ready words, and his commanding utterance. In every sanctuary he was a welcome messenger; for while

^w 1 Cor. xv. 41.

^x He entered into Deacon's Orders, at Philadelphia, A. D. 1799. Having ministered at Oxford, and Lower Dublin, Pennsylvania, and at New-Brunswick, New-Jersey, he was called to the pastoral charge of St. George's Church at Hempstead, Long-Island, A. D. 1800. During the same year, he became an *Assistant Minister* of Trinity Church; and he was elected *Rector* of the Parish A. D. 1816.

^y Acts xx. 27.

^z Heb. x. 26; Rom. ii. 1.

^a Acts xviii. 25.

some differed from him in his views of policy, all cheerfully confessed, that his doctrine was according to godliness,^b and that in the pulpit he was an able, faithful, eloquent, evangelical divine.

From his youth, he was devoted to our primitive and apostolic institutions, and was always their undeviating promulgator. While a lad in college, it was predicted of him by his school-fellows, that one day he would be a bishop of the Church.^c And how natural, how reasonable, were his prepossessions! Our venerable mother, when in her infancy, was reared under the very eye of Jesus. And being then trained up in the way she should go, now that she is old she ought not to depart from it.^d It was a *holy doctrine*, that her divine Lord inculcated; it was a *salutary discipline* that her divine Lord enforced. With good reason, then, we may hold fast the profession of our faith without wavering.^e

In his attachment to the Church, our lamented pastor was sincere, consistent, uniform, uncompromising. It is true that the very brightest of the orbs of heaven has its parallax; and viewed from *opposite extremes*, it will appear in widely different relations to its celestial associates. But the HIGH AND LOFTY ONE, who sitteth on the circle of the heavens, seeth not as man seeth.^f And it becomes us, short sighted mortals, while we argue from the observations which we take,

^b 1 Tim. vi. 3.

^c Some coincidences have been noted, both in regard to facts and language, between this discourse and two Biographical Sketches which have just appeared; the one in the New-York Courier and Enquirer for September 16th, and the other in the New-York Mirror for September 25th. It is proper therefore to state, that the discourse and the sketches were written by the same hand; and as a very short interval was allowed for the preparation of them, they were necessarily written *currente calamo*, so that some slight coincidences could not well be avoided.

^d Prov. xxii. 6.

^e Heb. x. 23.

^f Is. lvii. 15; xl. 22. 1 Sam. xvi. 7.

to beware that we “judge not by appearance.” If the thoughts and feelings, the undeviating efforts, the whole time for many years, the temporal possessions, and the very life of a great man in Israel, are made a willing sacrifice,—it is but “righteous judgment” to infer great sincerity of motive, and to commend uniformity of action.

Well-read in the Polemics of the Church, our able pastor could defend its bulwarks with a fearless confidence, and an array of arguments and reasonings, that were tremendous, appalling, irresistible.

Both as a preacher and a divine, his praise is in the Churches of our land. And the dignitaries and the clergy of our mother Church; and devoted, honourable laymen, not a few; beheld, admired, revered, loved him. Their high testimonies are recorded; and as they now look westward toward our happy land, they will delight to recognize his star, though it will emulate the glorious splendour of their brightest constellations.

3. And not only as a Bishop, and as a minister of CHRIST, but AS A MEMBER OF SOCIETY at large, we may deplore his loss, and say, “There is a great man fallen in Israel.”

In polite circles, we have seen him vie with the most finished gentlemen, by his urbanity of manners, and the conciliating assiduity of his refined solitudes. And among cultivated scholars, we have seen him take a part, not only in their playful raillery, but in their sportive combats; and by his sprightliness of mind, by his prompt resources, by his happy turns and replications, he would come off from the tournament with victory. But when he left the social circle, he left there the pleasantries of social life; and as he trod the hallowed pavement of the sanctuary, his step, his countenance, and his demeanour were all dignity. At that altar, in that desk, and in this pulpit you have seen him thus. His engaging cheerfulness in pri-

vate, you can bear record, did not detract from his official solemnity.

He was peculiarly affable with strangers, was prompt to recognize them, and thus won the hearts of tens of thousands. His memory could record on its capacious tablet every title, trace every countenance, take note of almost every incident, and refer to them at any time with great felicity. It was an enviable trait, that has distinguished many of the most renowned political and moral rulers of the world. It was the praise of CYRUS and of CYNEAS, of AULUS GELLIUS and LUCIUS SCIPIO, of SOLON and of MITHRIDATES.[‡]

And our friend's memory was equalled by his rapidity of thought.

How fleet was the glance of his mind !

He often saw through second causes as by intuition ; and not unfrequently would force his way and grasp with vigour a result, while many able minds, less prompt indeed, remained embarrassed, in the effort to remove some intervening, unimportant difficulty.

The abstruse subtleties of metaphysics, and the nicer criticisms of philology had no peculiar attractions for a mind like his. He had no time to analyze the elegant perceptions, or to ransack the literary treasures of antiquity. He lived for business, not for solitary thought. His taste inclined him to the active life, rather than the contemplative ; and had he lived in the days of the great Stagirite—not the Academy, but the Lyceum would have been his resort. When the occasion sometimes

[‡] The same characteristic is associated with the name of the late illustrious Emperor of the French, and by means of it he warmly attached to him his devoted troops. And when the present Commander-in-Chief of the National Guards of France recently traversed our continent, his prompt and minute reminiscences were a magic spell, by which many hearts were powerfully influenced.

called for such an effort, he could define with the precision of Aristotle; yet like that prince of the philosophers, he loved publicly to go forth and take his part in the moral movements of the world.^h

And our lamented fellow-citizen was eminently hospitable.

“Large was his bounty, and his soul sincere.”

With an unsparing hand and open heart, he obeyed the apostolical injunction, “Be not forgetful to entertain strangers.”^k And like the prince of Oriental hospitality, the generous HÂTEM,^l he won the praise and honour even of his enemies.

It is the prerogative of none but master-spirits to exert an influence as powerful as our late friend secured. The secret springs of human action, the controlling motives of the heart, the innumerable and diversified considerations, by which men may be arrested, awed, conciliated—all these he knew with a

^h “There is a principle within us, that irresistibly impels us to act on the consideration, that as we are men, there cannot be any thing appertaining to human nature, in which we have no concern; and, under the influence of this principle, to *enter into the feelings of others*; to *share in their joys and their sorrows*; to *make them, in some measure, our own*.” “Homo sum—nihil humanum a me alienum puto.”

The leading sentiment of his life is thus expressed by our late prelate, in his sermon entitled “Christian Sympathy,” which was “preached to the congregation of English Protestants in the city of Rome, Italy, on Easter Sunday, April 3d, A. D. 1825, on occasion of a collection for the benefit of the Vaudois, or Waldenses, in Piedmont.” The sermon was first published in London, and was reprinted in New-York.

^k Heb. xiii. 2.

^l In the East, the phrase “As liberal as Hâtem” is the highest encomium of the hospitable and the generous. “Ce personnage....s'est tellement rendu celebre par sa liberalité, qu'il a fait, pour ainsi dire, perdre le nom à cette vertu,” says D'HERBELOT, in his *Bibliothèque Orientale*, article *Hatem Thai*. It is a pleasing thought, that this great Arabian Chief, the prince of benefactors, lived and died a CHRISTIAN! See the authors quoted in the *Modern Universal History*, Life of Mohammed, Vol. I. p. 191.

discriminating sagacity. And he exerted his great moral sway for the promotion of that hallowed cause which he espoused.

As a Prelate, as a Christian Minister, and as a member of society, he was indeed a great man. But he is fallen! A few days only have elapsed, since he was called away. The same bright orb, that now beams around us, rose and looked upon him:—he was no more. It was the early dawn of the benign Christian Sabbath-day; fit emblem of that spiritual state, in which the souls of those who sleep in the LORD JESUS, enjoy perpetual rest and felicity. And as he yielded up his soul into the hands of his Supreme LORD on high, like the great leader of God's ancient Israel,^m he was peculiarly favoured with a clear prospect of the promised land.

It may be written of him also, that when he ceased to look upon the world, his eye was not dim, nor his natural force abated.ⁿ He was a martyr to the intensity of his exertions. Phenix-like, he perished in his own flame. But like the same immortal bird, from his ashes he shall rise again. Yea, now he liveth in our memories and in our hearts. Behold his form as it reveals itself. It is the same. He is there walking, brethren, in the precincts of another world; he hath put off the flesh; it is his spirit. He directs his eye to you, and he accosts you.

II. HE, BEING DEAD, YET SPEAKETH.

These words inspired Scripture has pronounced of Abel,^o who was the first that died a martyr in the cause of GOD. And our revered prelate, when he died, obtained the same witness; and like righteous Abel, *he* was a martyr in the cause of GOD. He too, being dead, yet speaketh. From these venerable walls, O hear the echo of his intonations.

Hear him, ye who have been baptized by him, in the name

^m Deut. xxxiv. 1.

ⁿ Deut. xxxiv. 7.

^o Heb. xi. 4.

of the Father, and of the Son, and of the HOLY GHOST. He says, Have you believed and done all those things, which you then undertook, or your sponsors then undertook for you?"^p

Ye, who by the imposition of his hands, before God and this congregation, have renewed the solemn promise and vow that ye made, or that was made in your name at your baptism, hear his voice. He says, "Have you daily increased in God's HOLY SPIRIT more and more, and are you prepared for his everlasting kingdom?"

Ye, who have been united by him in the most tender of all earthly bonds, he speaks to you also, and says, "Have you lived together after God's ordinance; and forsaken all others; and surely performed and kept the vow and covenant which you have made? Do you, in perfect love and peace, so live together in this world, that in the world to come you may have life everlasting?"

Ye, who upon beds of sickness have been admonished by him, to prepare to meet your God, before it be too late forever,^r—and who, in answer to his fervent supplications for you, have been spared even to this moment; hear, O hear his solemn call to you. He says, "Has the goodness of the Most Merciful led you to repentance? Are you prepared to die?"

Ye, who have met with him in the house of mourning, whose friends and relatives, whose children, whose companions he has followed to the field of graves, and there committed dust to dust,—from that world, where all the spirits of your dead are now assembled with him, (behold and hearken,) it is

^p Our admirable formularies, associated with the tenderest and the most hallowed feelings of our hearts, present powerful motives to self-examination. As a minister of CHRIST, I would urge them upon every conscience; and say to those who have assumed before God and men our solemn vows, "What do ye more than others?"

^r Amos iv. 12.

^s Rom. ii. 4.

your pastor, who looks down and says to you, "Have your afflictions yielded the fruit of righteousness?"[†]

O listen, ye, who name the name of JESUS, unto whom your lamented minister of the sanctuary has so often broken the bread of life, and offered the cup of salvation. He says to you, brethren in the LORD, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God."[‡]

Fellow-sinners, fellow-mortals, who have been attendants on his public ministry,—by his expositions and entreaties, by his pastoral services, and by all his sermons, which have gone up for a memorial before God, O think how your responsibilities are connected with his labours in the Church of CHRIST. He accosts you earnestly, but Oh how tenderly, and says, "Sons of Zion, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children; mourn over your transgressions; and flee to CHRIST for refuge from the wrath to come."[§] In the golden words of the great prelate and great preacher, who most adorned the Oriental Church, your absent pastor, now in the spirit, says, "Have you commended my preaching? With strong evidences of your approval, have you received my exhortations? O that *by your works* you may evince to me your praises, let that proof which is to be derived from your obedience be not long deferred! Let my exhortations be forthwith followed by your prayers. This

[†] Heb. xii. 11.

[‡] Matt. xxvi. 29. Acts xx. 25, 26, 27.

[§] Luke xxiii. 28. Heb. vi. 18. 1 Thess. i. 10.

praise I seek,—this commendation, that is to result from your works.” “Yea, let them be my crown of rejoicing at the great day !”^x

And hearken ye, who as the Wardens and the Vestrymen of our parish, have so often met with him in council. By a coincidence, as pleasing as it is pensive, the very place where God’s honour dwelleth, in our ancient parish-church, is the place where your beloved Rector’s ashes now repose. Look toward his silent mansion there ; and hear, O hear his voice, while like the souls from beneath the altar in the Apocalypse, he being dead yet speaketh, and with them says, “I rest yet for a little season, until my fellow-servants also, and you, my brethren, shall be fulfilled,” “Only let your conversation be as it becometh the Gospel of CHRIST.”^y

Hearken, brethren in the ministry, who have been ordained by him to any holy functions. From his new grave he speaketh unto you, “Keep your lamps trimmed and your lights burning ; ye know neither the day nor the hour wherein the Son of man cometh ; watch for souls, as they that must give account ; blessed is that servant whom his LORD, when he cometh, shall find so doing. And what I say unto you, I say unto all, Watch.”^z

And to his Right Reverend associates, the same departed spirit says, “Work the works of him that sent you, while it is day ; the night cometh when no man can work. Take heed, therefore, unto yourselves, and to all the flock over the which the HOLY GHOST hath made you overseers, to

^x “Ἐπηνέσχετε τὰ εἰρημένα ; μετὰ πολλοῦ θορύβου καὶ κρότου τὴν παραίνεσιν ἐδέξασθε ; ἀλλ’ ὅπως ἡμῖν ἐπὶ τῶν ἔργων ἐπιδείξῃσθε τοὺς ἐπαίνους, οὐ μακρὸς δὲ χρόνος τῆς ἀποδείξεως τῆς κατὰ τὴν ὑπακοὴν, μετὰ τὴν παραίνεσιν εὐθὺς εὐχὴ, ἐκείνον ζητῶ τὸν ἔπαινον, ἐκείνον τὸν κρότον τὸν διὰ τῶν ἔργων αὐτῶν.”—CHRYSOSTOM *de Incomprehensibili*: HOM.iii. TOM. I. p. 471.—Venice, MDCCXXXIV. Comp. 1 Thess. ii. 19.

^y Rev. vi. 9, 11. Philipp. i. 27.

^z Luke xii. 35. Matt. xxv. 13. Heb. xiii. 17. Matt. xxiv. 46. Mark xiii. 37.

feed the Church of God, which he hath purchased with his own blood. Whatsoever thy hand findeth to do, do it with thy might. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."^a

To thee, Presiding Bishop of the Church, our lamented Prelate turns with a peculiarly glowing aspect. Venerable Patriarch, thou hast watched over him from infancy. Thou hast seen the first budding promise of his early youth; thou hast seen the full-blown flower of his manhood; thou hast seen the fruits, the rich, abundant, precious fruits, which he yielded in the garden of the LORD. But now, (O God of mercy, hold up thy servant with thine everlasting arm!) thou hast been called to bend thine aged form, and weep in bitterness, over the pale ashes of thy beloved in the dust. Thou art bereaved of the most cherished of thy spiritual children.^b He would have tended thee, Oh how fondly, how affectionately, if thou hadst been first called, to close thine eyes to sleep in JESUS. But now alas, it has pleased God to bring thy gray hairs with sorrow to his grave. Revered

^a John ix. 4. Acts xx. 28. Eccles. ix. 10. Acts xx. 32.

^b "During my long life, Sir, I have not known any work of death, exterior to the circle of my own family, so afflictive to me as the present. I have known, and have had occasion to remark, the character of my now deceased friend, from his very early boyhood; and can truly say, that I have never known any man, on whose integrity and conscientiousness of conduct I have had more full reliance than on his. In contemplating what must be the brevity of my stay in this valley of tears, it has been a gratification to me to expect, that I should leave behind me a brother, whose past zeal and labours were a pledge, that he would not cease to be efficient in extending our church, and in the preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes; much, as I verily believe, to his gain, although greatly to our loss and to that of the church." These are the words of Bishop WHITE, in a letter to a gentleman in this city.

spiritual patriarch, we mingle with thee our sympathies. But hearken: he, being dead, yet speaketh. "Why weepest thou, father? Thy son is yet alive. I shall not return to thee, but thou shalt soon come to me."^c Revered parent of God's chosen, it is thy blessedness to say with good old Israel, "It is enough; my son is yet alive; I will go and see him."^d Peace, peace be unto thee, venerated father in the LORD. And when, with thy silver locks, thou shalt go hence in a good old age, thine be a crown of everlasting glory with thy beloved in the heavens!

Hark, he yet speaketh. He accosts his family, his mourning, his bereaved, afflicted family. "Widowed partner," he says, "widowed partner, sorrow not, even as others which have no hope. There is a day when we shall meet again, to part no more for ever."^e Orphan children, sorrowing relatives, he says, "Make the Saviour of your soul the supreme object of your love."^f "It now remains for you, by turning truly unto God, to make it my great blessedness, when I shall rise up in the unnumbered congregation at the judgment-seat, to say, 'LORD, behold I and the children which thou hast given me. While I was with them in the world, I kept them in thy name: those which thou gavest me I have kept, and none of them is lost. O seek ye a place among the blessed throng, where I am now with JESUS.'"^h

Hark again:—it is the spirit of our pastor once more

^c John xx. 13. 15. Gen. xlv. 26. 2 Sam. xii. 23.

^d Gen. xlv. 28.

^e 1 Thess. iv. 13. 17. 2 Cor. v. 10.

^f This was literally his fervent exhortation, addressed to Dr. William H. Hobart, his affectionate son. And it was urged, in language so very similar to the words of a distinguished author, that a relation of the touching scene would forcibly recal the passage to the mind of any one who ever entered into its true spirit. See KLOPSTOCK'S MESSIAS, Achter Gesang, the last twelve lines.

^h Is. viii. 18. Heb. ii. 13. John xvii. 12. Phil. i. 23.

speaking. He bequeaths to us the recollections of his death-bed. Precious gift !

“His conduct is a legacy for all,”

“His God sustains him in his final hour ;

His final hour brings glory to his God.”

Behold the interesting scene. View the lamented prelate on his couch. Hear his devoted clerical attendant, whose valued privilege it was, to afford him the last offices of hospitality. Hear him announce the soul-trying message, that death is now near at hand. With a devout and holy resignation, (hear, brethren,) your dying pastor and your friend responds, in accents of great firmness,—“Well, God’s will be done.” He was arrested by a disclosure, that might touch any bosom with solicitude. Oh yes,

“The death-bed’s a detector of the heart.”

But what resignation, what composure, and what pious joy, did he exhibit !

Cherish, brethren, in perpetual remembrance, the last hours of your late spiritual father. For his family, what affectionate inquiries ; for his son, what godly counsels and entreaties ; for the faithful clergymen^k who watched at his bed-side, what affectionate acknowledgments, what benedictions, in the name of God’s only Son our dear Redeemer. For his devoted medical attendant,^l what reiterated assurances of confidence, and what gratitude : “God will bless you,” said he, “my Saviour will bless you.” As a departing Christian, view him O my

^k The REV. DR. RUDD and REV. MR. CUMING, by their unremitting solicitudes and kind services, have associated their names with the hallowed sentiments that embalm the memory of the departed. They have both published interesting accounts of his last moments.

^l Dr. MORGAN, of Auburn.

brethren, and be instructed by the scene. What deep humility; what holy resignation; what fervently impassioned prayers; what lively faith; what animating hopes of joy in heaven. "God be merciful to me a sinner. God's will be done. I have no merit of my own; as a guilty sinner would I go to my Saviour, casting all my reliance on him—the atonement of his blood. He is my only dependence; my Redeemer, my Saviour, my God, my Judge."^m With a peculiar solemnity, he partook, for the last time, the memorials of his Saviour's dying love; his son, (the only member of his beloved family then with him,) kneeling at his bed-side, and now, for the first time, uniting in the holy ordinance. With a clear voice and pious fervour, the departing man of God sung his Redeemer's praise.

"And worthy is the Lamb, all power,
Honour and wealth to gain;
Glory and strength; who for our sins
A sacrifice was slain!
All worthy thou, who hast redeemed
And ransomed us to God;
From every nation, every coast,
By thy most precious blood."

For a few hours, his enfeebled frame sunk more and more

^m Among the last words of our lamented Bishop, one of the accounts referred to adds the following: "I have been sanctified I trust by the Divine SPIRIT; I will therefore hope I shall not be denied the lowest seat in the kingdom of heaven." "Be sure," he said to one of the clergymen who were with him, "that in all your preaching, the doctrines of the Cross be introduced: no preaching is good for any thing without these." And in reference to his approaching dissolution and to the future condition of the Church, he remarked, "Her affairs will be managed by other hands; God, however, will be with her: God will defend her."

He often exclaimed, "I wish to talk of God and salvation—I wish to die with the name of God in my mouth;" but then he added, "not God without the Saviour, CHRIST is all: God over all." "I die at peace with all men, for I am sure I forgive all."

under the influence of his disease ; and, when that orb of day had not yet lighted up the east—at the fourth, silent hour of Sabbath morn, he parted with “the last breath of expiring nature;” he fell asleep in CHRIST, without a struggle or a groan. At such a scene, Oh who would not exclaim, “Let me die the death of the righteous, let my last end be like his!”

“The chamber, where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life ; quite in the verge of heaven.”

Farewell, Spiritual Father ! Thou art at rest from the tribulations of this life. Though thy body is an inmate of the sepulchre, we can exult to think, that thy soul is in a sweet communion with JESUS and his saints. All thy good works have followed thee. And while thy glorious record is on high, thy virtues are engraven here upon the hearts of tens of thousands, who now call thee blessed ?

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